THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Every branch of knowledge which a good man possesses he may apply to some good purpose."—BUCHANAN.

No. 6, Vol. LXXI. Thursday, February 11, 1909. Price One Penny.

HOW THEY CAN KNOW.

A FEW days ago a gentleman, in conversation with the writer, said: "I believe in the principles of the gospel as they are taught by your Church, but I am not yet convinced that Joseph Smith is a true prophet."

At the close of a Sunday evening service of the saints a lady made this remark: "I have been very much interested in the things I have heard. I was impressed with the testimonies of the speakers. They declared that the Father and Son have revealed themselves in this dispensation, that angels have appeared and ministered unto men, that a new prophet has been raised up, that the gospel has been restored and the true Church of Christ re-established in the earth. You say you *know* that all this is true. I would like to know how you *know* it."

It is just as easy for people to find out the truth of these things as it is for a schoolboy to find the correct answer to a simple sum in arithmetic The way is so plain that, as the scriptures say, "a wayfaring man, though a fool, need not err therein." We know a number of people who are in exactly the same condition as the gentleman referred to above—they believe in the first principles and ordinances of the gospel as taught by the Church of Jesus Christ of Latter-day Saints, but they are not convinced in their hearts that Joseph Smith is a true prophet of the Most High.

This is a very important matter. To know that Joseph Smith was called of God, that he was a prophet, seer and revelator, is to know that this great work which the world has nicknamed "Mor-

monism," is the work of the Almighty and that in it there is salvation for the human family. There have been so many deceivers, so many false prophets, that we do not marvel at people being slow to believe the claims put forth by Joseph Smith. Before depositing their money in a bank, depositors want to be sure that the institution rests on a good, sound, financial foundation. "Prove all things," said the Apostle Paul. "Be sure you are right, then go ahead," is the advice of a wise man of more recent date.

Now, with regard to "Mormonism," it is uttterly impossible for any person to be deceived in it—except God be a deceiver, and to entertain such a thought would be blasphemy. There is no religious organization on earth that rests upon such a foundation as the Church of Jesus Christ of Latter-day Saints. It was established by God Himself; angels from heaven assisted in laying its corner stones; apostles and prophets of the Most High erected its walls; the revelations of the Almighty beautified it and made it glorious; and the power of the Eternal Father, its Maker and Founder, has preserved it amidst the terrible storms of persecution that have raged about it, and the tempests of villification and falsehood that have beat upon it. It stands to-day a monument to the power and glory of God, as firm as the throne upon which He sits, its doors open to all the nations of the earth, inviting the weary to enter in and find rest for their souls.

"Yes," says the investigator, "all that sounds very good; but how can I *know* that what you say is true?" The answer we give is this, you can know it in exactly the same way that people in the first century knew that Jesus Christ was the Son of God, that the doctrines which He taught were the truths of heaven, and that the Church which He established was the true Church—that is, by revelation from God through the Holy Ghost. It was in this manner that John the Baptist learned that Christ was the Lamb of God which would take away the sin of the world. He did not know the Messiah, but God had given him a sign by which he would be able to distinguish Him from mankind. "And I knew him not," said the prophet: "but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

The Baptist had baptized a great many men before the Savior came to him, but on none of them had the promise of the Father been fulfilled. But when Jesus was baptized and had come out of the water, "lo the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, this is my beloved son, in whom I am well pleased." That hour John knew the Redeemer and he bore record that He was the Son of God.

How were the three thousand souls on the day of Pentecost convinced that Christ was the Messiah of whom the prophets had

spoken? Not by the wisdom nor the eloquence of man, but by the power of the Holy Ghost which the Lord bestowed upon His faithful ministers. How was Peter convinced that the gospel was to be taken to the Gentiles? By the testimony of the Holy Ghost. It will be remembered that the Apostle had a vision, in order to show him that the Gentiles were likewise to have part in the common salvation, but it would seem that that was not sufficient. But when he saw the Holy Spirit poured out upon Cornelius he needed no further evidence, but exclaimed, "Can any man forbid water that these should be baptized, who have received the Holy Ghost as well as we?" How did Paul know that the people he met at Ephesus had not received proper baptism and were not recognized by the Lord as members of His Church? By their own confession—that they had not even heard of the Holy Ghost.

Christ did not want anyone to follow Him ignorantly or blindly. He wanted them to not only *believe* that He was the Son of God, and that the doctrines which He taught were true, but to *know* that He was the Messiah and taught the true gospel. "Ye shall *know* the truth," said He, "and the truth shall make you free." Again he said, "My doctrine it not mine, but His that sent me. If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." And in the days of the apostles all those that did the will of the Father received the witness of the Spirit that Christ was the Son of God and that the gospel which He taught and which they had obeyed was the true plan of salvation.

With the restoration of the gospel in this dispensation, the Lord has reiterated the promise which He made to the people in the days of His earthly ministry. He has declared that he is willing to make the truth of His great latter-day work known unto all men. Every soul that desires to know if Joseph Smith is a true prophet, if the doctrines which he taught are true, if the Church of Jesus Christ of Latter-day Saints is the true Church, can know. Here are the conditions upon which the knowledge can be obtained. In speaking through His servant the Prophet Joseph Smith, the Lord said: "And as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the gift of the Holy Ghost." (Doc. and Cov., 84: 64.) By this Spirit we can "know the truth of all things"; without it no man can understand the things of God. By believing in God and in His Son Jesus Christ, by repenting sincerely of their sins, by being baptized in water for the remission of sins, and having the hands of the elders of the Church laid upon their heads, tens of thousands of people have been made partakers of the Holy Ghost, and that Spirit has borne witness to their spirits that Joseph Smith is a prophet of the living God, and that the Church of Jesus Christ of Latter-day Saints is the true Church. This is how we *know* that "Mormonism" is true. All others can know it in the same way.—W. A. M.

CONFERENCE OF THE SOUTH AFRICAN MISSION—FIRST IN FORTY YEARS.

THE first conference of the Church of Jesus Christ of Latter-day Saints in South Africa inside forty years was held at the Woodstock Mission Hall, 23 Church Street, Woodstock, Cape Colony, on the 8th and 10th of January last, President Henry L. Steed presiding. The initial meeting was held at 7:30 p.m. on the 8th ult. After the usual opening exercises, President Steed extended a hearty welcome to the elders, and to all the others assembled. The Latter-day Saints, he said, are looked upon by the world as a peculiar people. And we are a peculiar people. We differ from all other religious bodies in that we believe that God reveals His mind and will to chosen servants to-day the same as He did in former times. The Lord has not changed but people have. They have lost faith in Him. They do not pray for Divine revelation, consequently they do not receive because they do not ask. He exhorted the congregation to search the Holy Scriptures. By so doing their faith in God and in His Son Jesus Christ would be increased. In studying the scriptures we should pray for the light of the Holy Spirit, for the things of God are understood only by the Spirit of God. Invoked the blessings of God upon the conference.

Elder George M. Cannon, Jr., secretary of the mission, presented the general and local authorities of the Church. All were sustained unanimously.

Elders Austin Houtz and Charles E. Steed, who had just arrived from Zion, bore testimony to the truthfulness of the gospel which they had come to declare unto the people. They expressed their willingness to devote their time and talents to the work of God.

Elder Thomas R. Wilks said he was thankful to the Lord for calling him as a servant to labor in His vineyard. He was glad to have the privilege of preaching the gospel. Reminded the saints of the promise they had made to the Lord that evening—that they would sustain and uphold His servants. Hoped they would be faithful in keeping their promise.

Elder Orson M. Rogers expressed delight at having the privilege of attending the conference. The Lord had blessed the labors of His servants in Port Elizabeth and Grahamstown. The people of the latter place are very conservative. They investigate a doctrine carefully before giving acceptance to it. The elders are patient, realizing that it requires a great deal of time for people to break away from the traditions of their fathers and accept a new faith. The missionaries are acting upon the advice given by the Prophet Joseph Smith, and are not attempting to tear down poeple's religion. We are offering the people the gospel of Jesus Christ in place of the doctrines of men—a beautiful palace in exchange for a mud hut.

Elder George W. Simons pronounced the benediction.

The second session of the conference commenced at 10 a.m. on the 10th ult. It was devoted almost exclusively to Sunday School work. President Steed presided. He spoke of the great responsibility resting upon parents and teachers, the responsibility of teaching and training the children in the ways of the Lord. Impressions made in youth are lasting. It is much easier to instil the gospel into young and tender minds than into the minds of those of mature years. Parents are under obligation to the Lord and to their offspring to teach them the principles and ordinances of the gospel. The Sunday Schools are a great help in this work, and he hoped parents would give them their encouragement and support.

Elder George M. Cannon, Jr., read the statistical and labor report of the mission for the year 1908. The work done by the missionaries reflected great credit upon them. Owing to the smallness of towns in South Africa the elders had not been able to distribute as many tracts as had the brethren in other missions; but the results of their labors compared very favorably. During the year eighty-nine baptisms had been performed, making an average of seven for each missionary in the field.

President Steed told of the great interest which the Church takes in the labors of its representatives, and of the careful and systematic manner in which those labors are recorded. He rejoiced exceedingly in the splendid showing made by the South African mission during the year 1908.

A duet, "Away in a manger," was very sweetly sung by the Misses Mabel and Doris Martin, after which "The Articles of Faith" were recited by Master Thomas Y. Wilson.

Superintendent Samuel Martin reported Woodstock Sunday School. The school was organized April 7th, 1907, and has an enrollment at the present time of sixty-two members. Almost all the classes are pursuing the studies prescribed by the Deseret Sunday School Union Board, and a good work is being done in them. Urged the co-operation of parents, and exhorted them to live exemplary lives. Spoke of the Word of Wisdom, the importance of which is being impressed upon the children in the Sunday School. Elder Thomas R. Wilkes and Brother H. J. Treleaven also spoke on Sunday School work.

Elder James G. McKay reported the Sunday School at Kimberley. It was organized March 15th, 1908, with thirteen members. At present it has an enrollment of forty-four.

The Bloemfontein Sunday School was reported by Elder George W. Simons. It is a small school, having only fifteen members. The school has been handicapped on account of a number of the pupils not understanding the English language. For the benefit of these the lessons have to be interpreted into Dutch. He and Elder O. L. Brough contemplated organizing a Sunday School in East London in the near future.

The children were then entertained with interesting, moral

stories, told by Elders Albert B. Foulger and Charles I. Grow, and after singing, the session closed with prayer by Elder Alma T. Jones.

At 3 p.m. of the same day the third session of the conference was held. After singing and prayer, the sacrament was administered by Elder Owen L. Brough and Priest George H. Walters.

Elder Alma T. Jones addressed the assembly, stating that he was grateful to the Lord for the privilege afforded him of attending such delightful and soul-refreshing services. A testimony of the truth cannot be purchased with money. Such a testimony is more to be prized than all the riches of the earth. The poorest among mortals can receive it by obedience to the commandments of God. The gospel of Christ is for all, and whosoever will may come and partake of its blessings. Spoke of the harmony between true religion and true science.

Elder C. Perry Rockwood said the Church of Jesus Christ of Latter-day Saints differs from all other churches in that it teaches the restoration of the gospel of Christ in these latter days, by the personal appearance of the Father and the Son and the ministration of angels. The principles which we teach are identical with those taught by the Savior and His apostles. We need not marvel if the people do not believe our teachings; they did not believe the teachings of the Messiah and His ministers. While other churches possess a measure of truth, this Church is in possession of the fulness of the gospel. Bore a strong testimony to the divinity of Joseph Smith's mission, and to the divine authenticity of the Book of Mormon.

Elder George W. Simons made an interesting talk on the apostasy from the early Christian Church. He quoted many extracts from the Bible which show that a falling away from the faith was foretold by the apostles and others. The true idea of God had been lost to the world, and the ordinances of the gospel had been perverted. Especially is this the case in baptism, which has been changed into infant sprinkling. He then told of the restoration of the gospel, and showed that it, too, was in fulfillment of Bible prophecies.

Elder George M. Cannon, Jr., hoped that the conference would prove a blessing to the South African mission. Prayed that the desires of the saints to serve the Lord may become stronger as the days go by. Spoke of the gifts and blessings which the saints enjoy through the restored gospel. Related instances of healing through faith. Dwelt for a short time upon the law of tithing, and testified that the Lord would bless both temporally and spiritually those who honestly observe this divine commandment.

The benediction was pronounced by Elder Samuel N. Alger, Jr.

The fourth session of the conference commenced at 7:30 p.m., January 10th. The opening prayer was offered by Elder Samuel Martin.

Elder James G. McKay told of the Lord's dealings with His children in all dispensations, including this, the dispensation of the fulness of times. In every dispensation He had raised up prophets and wise men to whom He made known His divine will. Referred to the work done by the Reformers Luther, Knox, Zwingle, Wesley, and others; also to Christopher Columbus. He recognized all these instruments whom the Lord used in preparing the way for the ushering in of His great and marvelous work. He then spoke of the Prophet Joseph Smith, and of the mission which he had filled in the earth.

A duet and chorus, "Cast Thy Bread Upon the Waters," was rendered by Sisters Mary B. Lawrie, Nellie Harris, Johanna C. Luck, Martha Murphy, and Brothers Samuel Martin, Thomas Wilson, O. L. Brough and George M. Cannon, Jr., Thomas R. Wilks conducting.

Elder Charles I. Grow said the elders are sent out into the world to teach principles of righteousness and truth. Their mission is greatly misunderstood by the world, and in consequence many false reports are circulated concerning them. Satan is bitterly opposed to the work of the Lord, and He inspires men to write and publish falsehoods concerning His Church and people. Spoke of the sacrifices which the saints have made for their faith. Immoral people do not do such things. Notwithstanding all the obstacles that had been put in its way, truth is going on triumphant to victory.

Elder Albert B. Foulger spoke of the joy and happiness which obedience to the gospel brings. This it is impossible for the world to rob us of. Told how the Lord had blessed him in his missionary labors. Exhorted the saints to faithfulness, to seek for the Spirit of the Lord to guide them day by day. He bore a faithful testimony to the divine calling of the Prophet Joseph Smith.

After a closing hymn, the benediction was pronounced by Elder George H. Walters.

The following day a priesthood meeting, which lasted four and a half hours, was held. It was a spiritual feast, and will long be remembered by the elders. President Steed gave much good counsel to the brethren.

A number of the fields of labor in this far-off land are five hundred miles apart, and some of them are one thousand miles. Twelve of the missionaries traveled in the aggregate 5,700 miles by rail to attend the conference, and they expressed themselves as being fully compensated for the time and means spent. The Spirit of the Lord was present at all the services, and a time of great rejoicing was experienced.

GEORGE M. CANNON, JR., Secretary.

"IN you would not cease to love mankind, you must not cease to do them good."—MACLAREN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 11, 1909.

THE AGE AND DESTINY OF THE EARTH.

We are requested to touch upon a subject that seems to be much misunderstood by many people, including some of the members of the Church of Jesus Christ of Latter-day Saints even by persons who might be supposed to have correct information. It has been stated and published that "The earth is almost six thousand years old," and on that theory, some inferences are drawn which are untenable if the premise is incorrect. The question is: are we to understand the assertion as literally true? If so, does not that come into direct opposition with the facts that are looked upon as demonstrated, and with scientific discoveries and rational teachings? The Editor of the *Millennial Star* does not profess to know the precise age of this earth on which we live, but is prepared to state most emphatically that its age is very far in advance of that which is implied in the assertion that has given rise to these remarks.

In times past a large portion of the religious world, following perhaps the chronology of the Scriptures given by Archbishop Usher, believed that the Creation took place in the year 4004 before Christ, but this no longer prevails among enlightened people and has been exploded by researches and developments and scientific observation. Geology, or "the science of the earth," has demonstrated the fallacy of the idea that the earth is such a young planet in this vast universe. We do not regard geology as sufficiently scientific to determine exactly the period when this globe rolled into organized existence, revolving on its own axis and traveling on its career round the sun, but the data furnished by thoroughly sincere and truth-exploring geologists are sufficiently definite and reliable to prove that this planet existed and moved and had its being long ages before the six-thousand-years period.

The doctrine that God created the earth and everything mentioned in the Book of Genesis concerning it in six of our days, has been almost entirely set aside in the light of modern discovery. It is generally believed by expounders of the Hebrew Scriptures that the "days" spoken of in the first chapter of Genesis were periods extending over great lengths of time, and were not days of twenty-four hours each, as at one time supposed. Modern reve-

lation has made this fact very clear, disclosing the truth that the "days" mentioned were God's days, not measured according to man's reckoning taken from the diurnal revolution of this globe, but according to the motion of a great governing orb, the revolution of which each day is a thousand of our years. These periods were anterior to the bringing forth of man upon the earth, but the succession of events narrated in the first chapter of Genesis was in the order there described. Many scientific writers have advanced cogent arguments in evidence of the correspondence between the Mosaic account and scientific declarations, so far as this order of the creation is concerned.

The light thus thrown on the process of creation and the periods thereof, throws back the age of the earth at least a period of six thousand years before the time set forth in the chronology, which, for a long time, was accepted in Christendom. Readers of the Bible should understand that the figures placed at the head of chapters therein are in a large degree speculative and unreliable; some of them, showing the periods from the birth of some of the patriarchs to that of others, are measurably correct, because they are computed from statements given in the sacred record. But those ventured as starting points on which to calculate the age of the earth are altogether mere matters of conjecture. That which we have referred to as given by modern revelation does not disclose or profess to disclose the actual age of the earth. It only starts from the period alluded to in Genesis 1:3, when "God said, Let there be light; and there was light." How many ages upon ages passed from the time called "in the beginning" to that when God called forth the light out of the midst of the darkness, cannot be gleaned from any revelation or scripture, ancient or modern, that is now known to man.

The words "In the beginning God created the heaven and the earth" signify the beginning of this globe in its formation out of chaos. There is no beginning to the works of creation, nor will there be any end. Each world is brought forth in its proper time and place, to preserve the equilibrium of the universe and supply a needful addition to continue its order and harmony. And to that orb it is the beginning of its heaven and its organized materiality, but the term "created" does not signify a production out of nothing. "*Ex nihil nihil fit*" (out of nothing, nothing comes). God has revealed that the word "create" signifies organize; also that "the elements are eternal." The primary atoms, or whatever is the proper term to use in relation to their original essence, may be organized into different forms and those forms may pass away and go back to their original condition, but the substance remains and cannot be dissolved into nothing.

When the Prophet Joseph Smith enunciated the great truth just referred to, the whole Christian world around him denounced him as opposing and denying the Scriptures, but as time has passed along,

some of the most eminent philologists, as well as the great fraternity of scientists, have endorsed what he set forth by the Word of the Lord, not, however, recognizing him in their declarations. There are, no doubt, many people, learned and unlearned, who cling to the notion that God made the universe and all things therein out of nothing, and that the earth and all things material will at some time perish and pass away and be no more. But they are not to be classed with the truly enlightened and advanced students either of science or theology.

Neither the periods nor the processes of the development of the earth from the nucleus or starting point of its organized development are revealed in the sacred writings, but there may have been eons of ages between the time mentioned as "In the beginning" until the time when "God said, Let there be light; and there was light." And it should not be thought that this command of Deity was the actual creation or formation of light, for that is an eternal principle or manifestation of an eternal essence. It was simply the bringing forth of light to penetrate "the darkness which was upon the face of the deep." So, when after several periods in the order of creation "God said, Let there be lights in the firmament of the heaven to divide the day from the night," and further, when it is said, "God made two great lights, the greater light to rule the day and the lesser light to rule the night; He made the stars also," it is not to be understood that they were for the first time brought into being, but that they were disclosed to this globe, and their influence was brought to bear upon it by the clearing away of the dense mists that had surrounded this planet.

As there is much misunderstanding in regard to the origin of the earth, so there is concerning its destiny. It is stated in scripture that "the earth and the works therein shall be burned up." The conclusion is leaped at from that remark that the earth is then to be destroyed and be no more. But those who entertain that notion neglect to read that which follows, i.e., "Nevertheless, we according to His promise look for new heavens and a new earth wherein dwelleth righteousness." (II. Peter 3: 10-13.) The lesson to be learned from these verses is that this globe is to be purified by fire and the "elements to melt with fervent heat," but not to be annihilated. As it was once, in "the flood," cleansed by the baptism of water, so it is to be regenerated by the baptism of fire and the Holy Ghost, and made a fit habitation for "righteousness" and the righteous, that God may dwell among men and stand upon His "footstool" and commune with man as He did before sin entered the world and "death by sin." This globe will thus be restored to its primeval beauty and purity when God looked upon it and saw that everything therein was "very good." (See Rev., chap. 21 & 22.)

The destiny of this globe is to be fitted as a habitation for the righteous and "meek" of the earth, who will inherit it in their resurrected state. The Lord has revealed that "the earth abideth

the law of its creation," and when it has fully filled the measure thereof, "it shall be crowned with glory, even with the presence of the Father"; that "although it shall die, it shall be quickened again" and shall be inhabited by beings clothed with the celestial glory; that "for this intent was it made and created." (See Doc. and Cov. Sec. 88, 17-26.) There are many other particulars concerning the future of this planet, formed by the Eternal as a dwelling place for this branch of the great family of which He is the Head, but on these we will not discourse further at present.

Suffice it to say that this globe in its purified, immortalized condition is to be the inheritance of the saints of God wherein "the will of God will be done" as it is obeyed in heaven, for His kingdom will come upon it in the fullness of His glory, and He will visit it in person and Christ, His Son, will reign over it, and then there will be no more sickness or sorrow, darkness or diabolism, war or conflict, pain or death. For Satan who once ruled it will be bound, with all his hosts, away from its vicinity, and it will no more bring forth anything that will tend to evil or dissolution, but only that which will perpetuate life and extend joy and pleasure and peace. Its elements are eternal; its organization when quickened by the Holy Spirit will be "after the power of an endless life"; it will be clothed with celestial glory, shining like "a sea of glass mingled with fire"; it will scintillate in its own light and be numbered among the ransomed worlds, basking in the everlasting effulgence of its Maker's presence. Its beginning as a planet was away back in countless ages; its end will be nevermore.

C. W. P.

Arrival.—On Monday morning last Elder Andrew Jensen, of Salt Lake City, one of the assistant Church historians, arrived in Liverpool, per s.s. *Baltic*, on his way to Scandinavia, having been appointed by the First Presidency to succeed Elder Soren Rasmussen in the presidency of the Scandinavian mission. This is the eighth mission for which Elder Jensen has been set apart. From 1873 till 1875 he labored as a missionary in Denmark; during his second mission to Scandinavia (1879-81) he was engaged in translating for the "Skandinavien's Stjern," and presided for a short time over the mission; in 1888 he was called on a special mission to visit all the waste places of Zion in the States; he performed a similar mission in 1893; on his fifth mission (1895-97) he visited all the mission fields of the Church in the world; in 1902-3 he performed a special mission in Scandinavia—re-publishing the Book of Mormon; and in 1904-5 he was called on another special mission to his native land to publish a new edition of the "Life of the Prophet Joseph Smith" in the Danish-Norwegian language. May the blessings of the Lord attend Brother Jensen during the ministry upon which he is about to enter!

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, February 28th, 1909.		
Grimsby	,,	March 7	,,
Birmingham	,,	,, 14	,,

DEATH OF ELDER JOHN NICHOLSON.

ANOTHER valiant servant of the Lord has passed into the great beyond—Elder John Nicholson is dead. His demise, which took place on the 25th ultimo, was not unexpected, as he had been in very feeble health for the past two or three years. While we acknowledge the hand of the Lord in the death of our brother, and feel thankful that he has been released from the afflictions of mortality, we mourn the loss of one whom we, with tens of thousands of saints in Zion, knew and loved. The *Deseret News* of the 26th ult. contains the following brief biography of this remarkable man, while an editorial in the issue of the 27th sets forth his many virtues and his life of faithful service to the Church of Jesus Christ of Latter-day Saints:

"John Nicholson was a native of St. Boswell, Roxburgh, Scotland, where he was born July 13th, 1839. His parents were John and Elizabeth Hewison Nicholson. He was baptized April 8th, 1861, in Edinburgh, by Elder Robert Hogg. From 1863 to 1866 he labored as a missionary in England, part of which time he was president of the Birmingham conference. His residence in Utah dated from October 1, 1866. He was on another mission to England from 1878 to 1880, and while there was associate editor of the *Millennial Star*. His last visit to Great Britain was in 1891. For many years Mr. Nicholson was associate editor of the *Deseret News*, and he was at one time associated with the *Juvenile Instructor*. He was a forceful writer, and among the works of his pen are many poetic productions of high merit. He is survived by his widow, Mrs. Miranda Cutler Nicholson, and the following children: John K., Angus K., Leo, Nellie and Ruth Nicholson, Mrs. Alice N. Cope, Mrs. Lillie N. Weiler, Mrs. Elizabeth N. Castleton and Mrs. Susanna N. Eldredge."

Elder Nicholson was one of the noblest works of God—an honest man. He was a peer among his fellowmen, a fearless champion of the truth revealed from the heavens in these latter days. Faith, hope and charity made him an able minister of the gospel of Christ; truth and virtue were the guiding stars of his life. He has gone, but he shall never be forgotten. Great shall be his reward and eternal shall be his glory.

DEATH OF PRESIDENT HEBER J. GRANT'S MOTHER.

THE saints throughout the European mission will learn with regret of the death of Sister Rachel R. Grant, the beloved mother of President Heber J. Grant, which took place at Salt Lake City, Utah, on the 27th ult., following an attack of pneumonia. The life of this illustrious woman covered a period of over four score years, more than half of which was spent in active service in the Church of Jesus Christ of Latter-day Saints. One Sunday, when Sister Grant was a young woman, and staying with her uncle at Hornerstown, New Jersey, she was induced to attend a "Mormon" meeting. She was not at all favorably impressed with the preaching of the elders, and when she returned home she prayed to the Lord to forgive her for doing such a thing on the Sabbath day. She went again, however, and eventually became a member of the Church. In 1842 she visited Nauvoo, "The City Beautiful," where she had the pleasure of making the acquaintance of the Prophet Joseph Smith, John Taylor, and other leading Church officers. In 1853 she, in company with her sister Anna, and a number of other people of Hornerstown who had identified themselves with the Church, emigrated to Utah, arriving in the valley August 10th of the same year. Two years later she married Jedediah Morgan Grant, and the following year her son Heber Jedediah, now of the Apostles' Quorum, was born. In nine days from that time she was a widow in poor circumstances. By renouncing her faith she would have been welcomed and cared for by Eastern relatives, but like the Prophet Moses, she preferred to suffer affliction with the people of God rather than enjoy the good things of the earth for a season. By sewing and keeping boarders she sustained herself and her boy and, through the blessings of the Lord, eventually got into comfortable circumstances. For thirty-five years she was president of the Thirteenth Ward Relief Soceity, Salt Lake City, having at one time as her counselor Sister Bathsheba W. Smith, who now stands at the head of these organizations throughout the world. Sister Grant was a woman of faith and courage, which sustained her during the many severe trials she was called to pass through. She is numbered among the "Heroines of Mormondom," and a crown of glory awaits her in the celestial kingdom of the Father. The funeral service was held in the Twenty-seventh Ward meeting house, at 11 a.m. on Friday, the 29th ult., and was largely attended.

FROM THE MISSION FIELD.

Baptisms.—On Tuesday evening, February 2nd, 1909, a baptismal service was held at the Public Baths, Lancaster (Liverpool conference). Appropriate remarks were made by Elder George A. Parry

and Brother H. Jowett. Two candidates were then baptized by Elder Garland Pace. They were confirmed immediately after.

On the 3rd inst. a baptismal service was held at the Corporation Baths, South Shields (Newcastle conference), when two members were added to the Church. The ordinance was performed by Elder Lewis Edwards. A confirmation service was afterwards held, at which Elder Oluf C. Jensen spoke on some of the ordinances of the gospel and the duties devolving on members of the church.

Successful Socials.—On Saturday evening, January 30th, in the Keighley Assembly Hall (Leeds conference) a very successful farewell concert and social was held in honor of Brother and Sister Dibb and family, who sailed for Zion on the 4th inst. The hall was filled with saints, friends and strangers. A splendid program was prepared and well rendered. All seemed to enjoy the entertainment. Brother Dibb has been a faithful worker in this branch, being for a number of years Sunday School superintendent. The family were given a beautiful rug as a token of respect from saints and friends, and all wished them God-speed upon their journey to the promised land. A large number of the strangers present attended the meetings of the saints the following day.

On Saturday evening, the 30th ult., the Sunday School and Mutual Improvement Association of the Nottingham branch gave a pleasant sociable and "tea." Nearly all the outside churches were represented. Over two hundred people were in attendance, and they were delighted with the evening's entertainment.

District Meetings at Cardiff.—Two district meetings were held at Cardiff (Bristol conference), last Sunday, and to the saints scattered in that section of country they were like showers of rain upon parched ground. A number of devoted followers of the latter-day prophet traveled several miles to hear the word of the Lord from His divinely commissioned servants, and to have their souls refreshed with their testimonies. President Charles W. Penrose, President Charles G. Jarman and fourteen traveling elders were in attendance. The first meeting commenced at 2 p.m. After the opening exercises had been rendered, President Jarman welcomed the assembly and invoked the blessings of the Lord upon the meetings. President Penrose expressed his high appreciation of the faithful labors, covering a period of twenty-seven months, of President Jarman. As traveling elder, as clerk, and afterwards as president of the Bristol conference, he had performed his duties in a very commendable and satisfactory manner. He had earned for himself an honorable release, and this President Penrose proposed be tendered him, together with a hearty vote of approval of his faithful services. The motion was seconded and carried unanimously. Elder Lorin A. Little was chosen and sustained as successor to President Jarman. The immortality of the soul and the

object of our mortal probation were themes of a highly interesting discourse delivered by the President of the European mission. At the evening service President Jarman delivered an enlightening address on the first principles and ordinances of the gospel. He was followed by President Penrose, whose inspiring discourse on the powers and operations of the Holy Spirit, and powerful testimony concerning the work of the Lord in these last days, brought joy and gladness to the hearts of his hearers. There were saints present from different parts of South Wales, some of whom had not had the pleasure of attending a meeting of the saints for over five years. It was a time of spiritual refreshing for all, and thanks and gratitude were extended to the President of the European mission for coming such a long distance to minister to their spiritual necessities. A priesthood meeting was held on Saturday afternoon, at which the elders received much good counsel and valuable information from President Penrose.—ARTHUR J. EVANS, Clerk.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON II.—THE BOOK OF MORMON REVEALED.

Textbook: One Hundred Years of Mormonism (Evans), pp. 37-50.

References: History of the Church, Vol. I, pp. 9-28; History of the Prophet Joseph—Lucy Smith, pp. 77-93; Life of Joseph Smith —Cannon, pp. 40-53; Historical Record—Jensen, pp. 374-84.

I. AN INTERVAL OF THREE YEARS.

1. Joseph's persecutions.
2. His temptations and trial.
3. He again calls upon the Lord.

II. THE VISITATIONS OF THE ANGEL.

1. Personal appearance of the angel Moroni.
2. Moroni's instructions. (a) The Fulfillment of Malachi's prediction. (b) The ancient inhabitants of America. (c) Their sacred record. (d) The restoration, etc.
3. The record promised to Joseph. (a) Where hidden. (b) Annual visits to the hiding place. (c) The instructions of the angel at each visitation.

III. JOSEPH VISITS CUMORAH.

1. Contents of the stone box.
2. Means of translating the record.
3. Instructions concerning their care.
4. Description of the plates. (a) Dimensions. (b) Materials. (c) Inscriptions.

SPEED THE MESSAGE.

Go speed the message 'round the globe,
Ye valiant messengers of peace,
Ye brave and fearless men of God,
Bid carnage, hate and war to cease.

Ye heralds true of life and love,
O may ye firm united stand
To bear Christ's message from above;
A faithful missionary band.

Go tell the world of better ways,
The ways of God and Christ His Son,
Go spread the glorious gospel rays
'Till o'er the earth God's will is done.

Go tell the people of God's love,
Aye sound the tidings loud and long,
E'er awful vengeance from above
Shall put an end to hate and wrong.

Let men prepare to worship Him,
Let them forget the god of strife,
Bid them forsake the ways of sin,
And follow Christ the God of life.

Go tell them of the God of Love
Whom they must learn to know and fear,
That Christ His Son in clouds above,
To reign on earth will soon appear.

He cometh to establish peace,
And joy and love in every breast;
Then war and wickedness shall cease
And earth be crowned with glorious rest.

Richfield, Utah. ANNIE C. LAURITZEN.

DIED.

FEARN.—At Derby, January 18th, 1909, George William Fearn, aged 25 years.

PARKER.—At Lincoln, January 26th, 1909, John Parker, aged 51 years. Brother Parker was born at Stagglethorpe, Lincolnshire, October 4th, 1857. He was baptized into the Church August 28th, 1895, by Elder Nathan Reeves. He was a most exemplary Latter-day Saint, a faithful observer of the law of tithing, and the other commandments of God, and showed unlimited kindness to the elders and saints. As a citizen, he was highly respected by all who knew him.

CONTENTS:

How They can Know 82
Conference of the South African Mission—First in Forty Years 84
Editorial: The Age and Destiny of the Earth. 88
Death of Elder John Nicholson ... 92
Death of President Heber J. Grant's Mother 93
From the Mission Field 93
Sunday School Lesson for Theological Department 95
Poetry: Speed the Message 96

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.